Mr. Galpine,
with the Editors respects.

THE Exceeding Riches of Grace

EXEMPLIFIED IN THE

EXPERIENCE

OF

Miſs SARAH WIGHT.

ABRIDGED

From the Account Originally Publiſhed

By the Rev. Mr. JESSEY.

K

By J. A. KNIGHT.

I will bring the blind by a way that they knew not. I will make darkneſs light before them, and crooked things ſtrait, theſe things will I do unto them, and not forſake them, *Iſa.* xlii. 16.

In all their afflictions he was afflicted, and the Angel of his preſence ſaved them: In his love and in his pity he redeemed them, and he bare them and carried them all the days of old. *Iſa.* lxiii. 9.

It is written, that man ſhall not live by bread alone, but by every word of God. *Luke* iv. 4.

LONDON:

Printed and Sold by T. WILKINS, N° 45, COW-LANE, *Weſt-Smithfield.*

(PRICE THREE PENCE)

43
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452

ADVERTISEMENT.

THE following remarkable teſtimony was written by the Rev. Mr. Jeſſey, a pious and learned miniſter of the laſt century; who was an eye-witneſs to the Lord's gracious dealings with *Miſs Wight*, and at her requeſt publiſhed this account of her experience.

To the acceptance of the poor and afflicted ones of Chriſt's flock, it is now offered with earneſt prayer, that the great head of the church may make it a bleſſing to their ſouls.

It may be proper to obſerve, that the Editor thought it his duty to give the account as near as poſſible in the Author's own words.

Note. See a brief view of Mr. Jeſſey's Life and Character, in Palmer's nonconformiſts memorial, Vol. 1. Page 108.

EXPERIENCE

OF

Miſs SARAH WIGHT.

THE works of the Lord (ſaith the royal pſalmiſt) are great, ſought out of all them that have pleaſure therein.—His work is honourable and glorious, and his righteouſneſs endureth for ever, *Pſalm* cxi. 2, 3. And among the innumerable objects of his tender mercy, the perſon whoſe experience is the ſubject of the following narrative, was particularly diſtinguiſhed.

Miſs Sarah Wight, was the only daughter of Mr. Thomas Wight, of the auditors office; (who appears to have died in her early infancy) and during the deep afflictions and ſore temptations with which it pleaſed God to exerciſe her mother, ſhe was well trained up in the ſcriptures, by her godly grandmother, Mrs. Wight of Daventry.

When the Lord vouchſafed to manifeſt his grace in Chriſt to her mother's ſoul, ſhe was ſent home to her, being then about nine years old. She gave herſelf much to read and ſtudy the ſcripture, which though ſhe then underſtood not aright, yet the Lord by his Spirit, afterwards opened to her what ſhe had formerly read, to her own great comfort and thatof many others.

From

From her childhood ſhe was of a tender heart, and an afflicted ſpirit, though her temptations were not ſo great, until ſhe was about twelve years of age, after that time they continued for about four years, until April 1647. The beginning of her deep temptation was thus:—Her governeſs bid her do ſomething which ſhe thought unlawful, and did it doubtingly; being on that account ſelf-condemned, ſhe was ſeized with a great trembling in her hands and body, and about a month after, having as ſhe knew loſt her hood; on her mother's aſking her for it, ſhe ſuddenly anſwered, "My grandmother hath it," her heart inſtantly condemned her, and her conſcience ſmote her with being a liar and a thief. Theſe were the chief cauſes of her deſpair.

In the four laſt years,—ſhe was often in ſuch extremity, as to believe nothing but hell and wrath were her portion; and that there was no hell but what ſhe felt in her own conſcience, ſo that if ſhe would but diſpatch herſelf, there would be an end of her ſorrow: this ſhe often wickedly attempted to do by various means, wretchedly wounding and bruiſing herſelf, but the Lord, who had from eternity ſet his heart upon her, wonderfully prevented her deſtruction, ſometimes by ſome perſons coming in juſt at the inſtant when ſhe was about to do it, ſometimes by ſtaying her in the act when no creature was by, and ſometimes by bringing ſome choice ſcripture to her mind, particularly *Iſa.* liv. 17. and *John* x. 28, 29. Theſe ſtopt her ſinful act, but her comfort ſtayed not; miniſters and friends endeavouring in vain to comfort her.

One day being ſtrongly tempted to believe there was no other hell than what ſhe felt in her conſcience, as Mrs Honeywood had done with a venice glaſs, ſo did ſhe with a little white drinking

cup,

cup, saying, As sure as this cup shall break there is no other hell, and then threw it with great violence from her, yet it brake not. Her mother took it up and said, "Look here child, it is not broke." She repeated the rash action several times, and threw it once against the edge of the door, till on the fifth time of doing it, a small bit brake out of it. But what is still more remarkable after God had given her peace, the servant carrying her some water in it let it drop and broke it all to pieces.

In her desparing fits she would often vehemently curse the day of her birth. Yet her indulgent mother who constantly attended her lest she should destroy herself, was enabled to believe that God in due time, would bring deliverance to her soul. As the hour of release drew nigh, her night grew darker, and a more than ordinary trembling came upon her, insomuch that she was strongly tempted to blaspheme God and die, but when going to speak her tongue was smitten. Afterwards being laid down she said to her mother, "I will lie still and hear what God will say to me, and if he will speak a word of peace at the last moment, I shall be content." She then desired not to be disturbed, and lay as in a sleep or trance, from Tuesday night, April 6, till Saturday night following, having no subsistence but a little water. This was the time of love to her soul.

April 10, 1647, a little after midnight, she first uttered those expressions of the soul-satisfying comfort, which she had felt from the 6th instant, but was unable to manifest, for all means of testifying or receiving comfort had failed, being struck deaf, and blind: having her eyes fast closed as *Saul's* were at his conversion, (*Acts* ix. 9) Being in this situation, she thus began—"My soul thirsts for

the

the water of life, and I have it;" (four times ardently repeating these words) and then added "A little water good people, a little water;" she drank two or three cups of it, and sitting up with a sweet heavenly countenance, and in much humility, said with a low voice and many tears, "Ah! that Jesus Christ should come from his Father's bosom, and assume man's nature: There are three ranks of people in the world, an higher, a middle, and a lower rank: Christ came to the lowest soul, do you not see a beauty in him, I tell you there is more excellency in him in his meanest state, than in all the world, yea, than in a thousand worlds: Who came he to die for? for the greatest of sinners, a dying Christ for a denying *Peter*, *Peter* denied him yet he died for him, "Go tell *Peter*," ah *Peter*, (here she paused, as admiring it, and then proceeded) for *Peter*, for *Magdalene*, for the thief on the cross, that none might despair, a crucified Christ for a crucified thief, for the chief of sinners. Not for the proud Pharisee, but the poor Publican. No sin separates from Christ but the sin of unbelief. A full Christ to an empty creature, to me the chief of sinners. Christ came not to find faith but to give it, he came to me when I was in unbelief." After pausing again, she added, "There is a fountain opened to Judah and Jerusalem, for sin and all uncleanness, not streams but an open fountain; it is open for *Judah* that played the harlot, yet God saith to her, Return though thou hast played the harlot with many lovers, return for I am married unto thee.—Who is this fountain, Jesus Christ, a filling fountain never dry. —Who is a God like unto thee, pardoning sin past, present and to come. He is slow to wrath but swift to mercy, his mercy and kindness endure for ever and ever. Christ was first crucified

then

then glorified, before you receive a Chriſt glorified, you muſt receive a Chriſt crucified."

Thus the Lord opened her mouth to ſpeak much in the words of the holy ſcripture. On April 10, 11, 13, 15, 17, 19, 20, 25, &c. (Though ſhe remained deaf and blind from April 6, to the 19th, except part of the 15th, and 17th,) on the 15th ſhe ſaid, "If any knew what it was to murmur againſt God and a parent, and felt what I have for it, they would never do it, nothing more burdens me than my diſobedience to my mother." Then ſhe deſired that her mother might be called to teſtify ſhe forgave her, though ſhe could then neither ſee nor hear, "But, added ſhe, I know a *Jacob* from an *Eſau*." When Mrs. Wight came, ſhe guided her daughter's finger to a ſcar which ſhe had in her neck, whereby ſhe knew her, reclined on her boſom, kiſſed her, and ſaid with tears; "I know you mother, and love you with a greater love than before." She then aſked for water to waſh her eyes that ſhe might ſee her mother; her eyes being waſhed, Mrs. Dupper, a neighbour in *Lawrence Poultney Lane*, held them open, ſhe ſaw and knew her mother, and at the ſame inſtant, her ears were opened, and hearing her mother expreſs a willingneſs to pardon her, her heart was at reſt. Her hearing continued about half an hour and then left her, and ſhe continued blind, deaf, and dumb, until April 17, when aſking for water, ſhe ſaid, "Jeſus hath given me faith freely, love freely, and joy in himſelf." When ſhe ſaw her brother, who came from *Oxford*, ſhe told him the ſad condition ſhe had been in: "I was (ſaid ſhe) on the very brink of hell, but Jeſus Chriſt plucked me out, and how can I chuſe but love him, he came to ſave the diſobedient, the unholy and unthankful, and for murmurers as I have been. I am not able

to expreſs how ſweet that word is to me, " Behold, O daughter of Zion, thy king cometh unto thee, meek and riding on an aſs," (*Matt.* xxi. 5) When her brother deſired her to take ſomething to refreſh her body, ſhe anſwered, "I have what I deſire, I am ſo full of the Creator, I can take nothing of the creature."

April 19, ſhe aſked for Mr. Jeſſey and Mr. Simpſon, to come and praiſe the Lord with her, and on this day her ears were opened, which had been ſhut ſince April 6, (except the 15th and 17th.) Being aſked if ſhe deſired to die, ſhe ſaid, " I am content with what the Lord will, though I had rather die." Being informed Mr. Jeſſey and Mr. Simpſon prayed that ſhe might live, " Do they, ſaid ſhe, I muſt do what the Lord will, the cup my Father gives me to drink, ſhall I not drink it whether to live or die." Her eyes being weak and cloſed, ſhe aſked whether it was day or night, on being told it was night, ſhe replied, " There will be a day when there will be no night, but the Lord and the Lamb will be the light, and walk in the midſt of his people for ever."

May 19, Lady Ranelaugh, Mrs. Brice, Mr. Jeſſey, and Mr. Sprig, came to viſit her. When one preſent ſpake of her weakneſs, ſhe ſaid, " My times are in his hands, and my freſh-ſprings are in him, for refreſhing weary ſouls, and repleniſhing empty ſorrowful ſouls.

Lady R. You could not have hoped for ſuch times formerly?

S. W. No, I ſaid many times there is no hope for me, (*Jer.* ii. 25) it was impoſſible there ſhould, but that which is impoſſible with me, is poſſible with God, (*Luke* xviii. 27.) I found it ſo.

L. R. How did your refreſhings come by way of prayer, or diſcourſe, or how?

S. W.

S. W. By viſion of God, as he was pleaſed to come in filling me with admiration of his free love to ſo vile a ſinner, he revealed Chriſt to me as crucified for my ſins. I ſaw it, and then I mourned over him (*Zech.* xii. 10.) that bare them away into the land of forgetfulneſs, (*Lev.* xvi. 21.)

L. R. Have you loſt the remembrance of your former terrors, in your preſent joys?

S. W. God has brought me from the power of darkneſs, into the kingdom of his dear Son, (1 *Pet.* ii. 9.) And I ſhould not be ſo ſenſible of his mercies in this, if I did not remember the darkneſs I was in; (*Eph.* ii. 11.) therefore I do not deſire to forget it.

L. R. Now you have the inward teaching of the Spirit, do you leſs eſteem the written word?

S. W. The word is the letter of the Spirit, and holds Jeſus forth; therefore, it is not to be the leſs eſteemed.

L. R. If the Lord ſhould recover you, do you think you ſhould frequent the ordinances, and hear the word as formerly?

S. W. God will diſpoſe me to that which ſhall be moſt for his glory, and my good, but I look on ordinances as tokens of his love to his people, and repreſentations of Chriſt, and they ſhould neither be idolized, nor ſlighted, they ſhould be uſed and God loved above them.

L. R. Do you deſire to live, to declare the great mercy God has manifeſted to you?

S. W. I deſire nothing but his will, who ordereth all things for his own glory, and his people's good.

L. R. Have you any thoughts of the church of God, and the ſtate it is in?

S. W. I wiſh with Paul, (*Rom.* x. 1.) If it were poſſible that all *Iſrael* might be ſaved.

Mrs. B. Do you not wiſh that all differences were compoſed, and made up among ſaints?

S. W. Yes.

L. R. What means do you think would be moſt effectual to compoſe them?

S. W. The beholding a reconciled God, in Chriſt, (2 *Cor.* v. 19.) There is need of ſuch a days-man, to reconcile the world to God, and one to another.

Mr. S. Do you think to have it always day, with you?

S. W. I know that there will be clouds, ſo that the ſoul cannot ſo apprehend the light of God's countenance. *David* ſaith, (*Pſalm* li. 12.) "Reſtore unto me the joy of thy ſalvation, and why hideſt thou thy face from me?" But Chriſt is the Sun of righteouſneſs, who will riſe again, and break through all theſe, (*Mal.* iv. 2.) My times, and my refreſhings are in his hands.

Mr. S. I ſhould be glad to know, how the Lord refreſhed you?

S. W. It was revealed to me that Chriſt was crucified for me, even for me, the chief of ſinners, I never had a glimpſe of Chriſt before, and then I admired him; I ſaw plainly my greateſt ſin was unbelief, and that the wrath of God abode upon me. But when unworthy, for his own name ſake, he forgave me all my ſins. His name is gracious and merciful, long-ſuffering, and abundant in goodneſs and truth, (*Exodus* xxxiv. 6, 7.)

Mr. S. What counſel would you give to one in that dark condition?

S. W. To wait on God that hideth himſelf, (*Iſa.* viii. 17. and l. 10.) My temptations were the ſadeſt of any; even to believe that there was no God, nor heaven, nor hell, but what I felt in my ſoul. I remained in horror continually.

Mr. S.

Mr. S. You knew the ſcriptures before; which comfort you now.—What is the difference?

S. W. The letter did but kill it, could not comfort, but God hath refreſhed me with his love. God was the ſame to me formerly as he is now, but in the fulneſs of time he manifeſted that which was before. I do not believe that he hated me before, and loved me after; but all my afflictions were in love, and in faithfulneſs. The glory of God doth as much appear in ſupporting a ſoul, under terror, as in bringing it out of terror. It is ſaid, (*Iſa.* xxiv. 15.) "Glorify God in the fires," And though the ſoul ſees it not, then yet when the Lord brings it out, then he ſees that God did glorify himſelf in the affliction.

Queſtion, We have ſome drops now, but not the out-pourings of the Spirit, (*Acts* ii. 17. 31.)

S. W. There are many who love the Lord Jeſus now, and why do they ſo, it is not becauſe of ſome drops, but becauſe "his name is as ointment poured forth." (*Cant.* i. 3.)

Q. But do you not think there will be a time, when God will pour out more of his Spirit upon his ſons and daughters, than is uſual now?

S. W. Though his love is poured out into the hearts of his people, now by the Spirit, elſe we could not love him: yet it is really known by few. But I believe it will be more general to many and in greater meaſure, this is but a taſte of what ſhall be.

Mr. S. Do you take no food?

S. W. Yes, I feed upon Chriſt, he is my daily food, he feeds me with himſelf, and he is full of ſatisfaction, (*John* vi. 35. 51.)

Mr. S. But I ſpeak of bodily food, do you think it is not a temptation to refrain from bodily food?

S. W. No, I would eat, but I cannot; if I try, it makes me worſe. His word is my meat, and my delight; in my troubles I often could not eat, "He fed me with bitterneſs and wormwood;" I fed on terror, that was my meat; but now he feeds me with promiſes, he refreſheth me continually with his love, "which is better than wine."

When one expreſſed hopes that ſhe would live, ſhe ſaid; "To be willing to live is the hardeſt leſſon to me; it is beſt for me to be with Chriſt, (*Phil.* i. 23.) Yet it is a more bleſſed thing to give, than to receive. (*Acts* xx. 25.) Better to be doing God's will, than receiving my reward, and I am content. (*Phil.* iv. 10.)

Mr. Jeſſey. Is faith the condition of the covenant?

S. W. There is no condition for ſinners in the new covenant, it is the freeneſs of God's love, and the greatneſs of his compaſſion that undertakes all, when the creature is loathſome, and defiled. (*Ezek.* xvi.) There is nothing in the creature to move him.

Mr. J. What is required of ſuch as are taken into this covenant?

S. W. Nothing but what is freely given them. It is required that men believe and repent, but it is freely given them ſo to do. Man's duty is the matter of the promiſe, as well as God's mercy. (*1 Cor.* ii. 12. *Eph.* ii. 8.) In believing, repenting, and turning to God, we are not to ſeek ſtrength in ourſelves, but to ſearch the covenant, and turn the promiſe into prayer. As man's duty is to repent. (*Acts* xvii. 30.) Chriſt has covenanted to give repentance, (*Acts* v. 31.) Pray therefore, "Turn thou me, and I ſhall be turned." *Jer.* xxxi. 18.

Mr. J. Is there now any uſe of the law?

S. W

S. W. Yes, the law is holy, and the commandment holy, juſt and good. (*Rom.* vii. 12.) The law is juſt, for it ſhews the creature what it ſhould do, and what it cannot do without the power of God. There is the creatures inability, and the power of God. "Chriſt is the end of the law for righteouſneſs to every one that believeth." Believers can look on Chriſt in all things, and above all things. All the commands are kept by believing on Chriſt who hath done all, and undergone all for them. The ſoul that breaks one, breaks all; the ſoul that keeps one, keeps all; (1 *John* iii. 23.) The Lord commands his people to do great works, and he works in them to will and to do. (*Phil.* ii. 13.) And this is his work that they believe. The law ſaith, do this, and live. The goſpel ſaith, believe and live. (*Rom.* x. 5, 6, 8.)

Mr. J. The law was our ſchool-maſter to bring us to Chriſt?

S. W. The law was our ſchool-maſter by types to lead to Chriſt: but when Chriſt is come, and faith is come, we are no longer under that ſchool-maſter, governor, or rudiments.

Mr. J. Have believers no need of the law? the Apoſtle exhorts believers to the duties of the firſt and ſecond tables?

S. W. I believe the beſt of ſaints have need both of law and goſpel, many things they ſee not, and when ſeen are ſlow to perform. (2 *Pet.* iii. 1.) When one knows Chriſt in the goſpel, it is the ſpecial way to lead us on to the things of the law, (*Gal.* v. 6.) Where faith is, there is love to God and his will, and ſuch ſouls cannot but be careful to maintain good works, (*Tit.* ii. 11.) and till then we can never do good works, that is, works acceptable to God.

Mr. Jeſſey, being told on viſiting her again, that ſhe ſtill refuſed to take bodily food, earneſtly

preſſed her to take it ſaying, "When the Lord ſays, thou ſhalt not kill, he implies thou ſhalt uſe all means of preſervation." And though he was affected even to admiration, to hear a Child ſo ſpeak, he entreated her to forbear, becauſe it ſpent her ſo. To this ſhe anſwered, "In returning and reſt ſhall I be ſaved in quietneſs, and confidence ſhall be my ſtrength; I have manna to eat, he feeds me with hidden manna, it was pleaſant to the eye; but they felt no ſweetneſs in it, but by taſting it." She then deſired he would praiſe the Lord with her, which he did. On a perſon's giving her a noſegay, ſhe looked at it, and on ſmelling its ſweetneſs, ſaid; "Theſe flowers are all fragrant, and ſome of them more ſo than others, they have different colours and ſmells, but all come out of the earth; ſo the ſaints are all in Chriſt, and in him they are all ſweet and ſavory; but are of different ſtrength and judgments, the ſtrong ſhould bear with the weak, and not deſpiſe them."

May 24, Miſs Wight having ſaid to thoſe who were with her, "It is a living active Chriſt, in a dead paſſive creature, that makes it act:" One aſked her, Whether man ſhould not uſe his endeavours about ſpiritual duties? ſhe anſwered, "Chriſt is the light of life, and the only way to the Father, (*John* xiv. 6.) in him, and in him alone, he is well pleaſed, and it is he that makes us acceptable, yet it is God's will that we ſhould pray, and wait on him in his ways, for he ſaith, "Bleſſed is he that waiteth on him," (*Iſa.* xxx. 18.) not that we can wait by a power of our own, but he that ſaith, "Therefore will the Lord wait, that he may be gracious unto you," draws us and gives us a power to wait on him, and he comes in the fitteſt time. When *Daniel* ſet himſelf to pray, the Lord came to him. (*Dan.* ix. 3 20.) When *Peter* prayed in the temple, the Lord came into them. When

Simon

Simon Magus, was in the gall of bitterneſs, *Peter* bid him pray. He that careth for ſparrows, and feedeth ravens, will hear poor ſouls that pray. (*Pſalm* cxlvii. 9. *Job* xxxviii. 41.)

Objection. But without faith it is impoſſible to pleaſe God?

S. W. It is ſo, and unleſs ſuch ſouls believe that God is, and that he is a rewarder of them that diligently ſeek him, (*Heb.* xi. 6.) they will not come to him.

Queſt. What is your judgment of general redemption, and the conſequences of it, free-will, and falling from grace.—Since you hold out to all the troubled ſouls, who come to you, that Chriſt is their Redeemer, and it only wants manifeſting to them?

S. W. The goſpel is held out to all the world; to the chief of ſinners in order to turn them from their ſins, to juſtify, and pardon them, and give peace to them that are afar off, (*Luke* xxiv. 47.) to declare that God is not willing that any ſhould periſh, (2 *Pet.* iii. 9.) God's willingneſs to reconcile the world to himſelf, is to be held out to all. thoſe whom I thus ſpeak to and are afflicted, for afflictions are the portion of them that he loves.

Queſt. Doth the Lord at any time puniſh or chaſten his people for ſin?

S. W. He ſaith, (1 *Cor.* xi. 30.) "For this cauſe ſome are ſick, and weak among you," but I cannot call it a puniſhment for ſin to his people, for Chriſt hath paid their debts already, and borne their ſins into a land of forgetfulneſs. If the puniſhment due to the leaſt ſin was not taken away it would preſs them to hell, and then what would their greateſt ſins do, but Chriſt hath ſatisfied to take away the puniſhment. (*Pſalm* xxxii. 5.) Yet

God

God hath fatherly chaſtiſement for them; he will correct them in meaſure and in love. (*Pſ.* cxix. 7.)

May, 31, Lady Willoughby of Param, Dr. Cox, Mr. Adderly, and others, came to viſit her, having heard of her wonderful deliverance. Dr. Cox ſaid to her, "Some ſay of your comforts, that they are deluſions, how do you know they are not?"

S. W. You cannot know what my comforts are, unleſs you knew what my terrors were, but I believe God did keep me in them, and carry me through them, not from one, but all my fears. Nothing could ſatisfy me in thoſe terrors, but Chriſt, therefore it is apparent that it is Chriſt, for none elſe could free me from one of my terrors, much leſs from all. Nothing could keep me from ſuch great temptations but the power of God.

Dr. Cox. How do you know it was the power of God?

S. W. Becauſe it was the bare arm of the Lord, that brought ſalvation to me. (*Iſa.* lix. 16.) I went about ſeeking reſt, and could find none till he gave it me.

Dr. Cox. How do you know this work to be of the Spirit of God?

S. W. Where the Spirit of God is, there is liberty; (2 *Cor.* iii. 17.) and he hath ſet me free. I am not under the law, but under grace.

Dr. Cox. Do you not find pride, and hypocriſy, when ſo many great people viſit you?

S. W. No, 'tis far from me unleſs it were ſome that I knew before, I know not any that come, nor do I enquire after them.

Queſt. Is it revealed to you, how it will go with the church of God?

S. W. I know, and believe it will go well with thoſe who fear the Lord. (*Iſa.* xxxv. 10.

Queſt.

Queſt. How do you mean, in ſpiritual, or in outward things?

S. W. I mean chiefly in ſpiritual, and ſo far as is for their good, God will give them of outward things.

Mr. A. You have ſaid, I find that ſanctification as well as juſtification, proceeds from Chriſt, how do you prove it?

S. W. I believe that out of the ſide of Chriſt, both blood, and water did iſſue. Blood to take away our ſins, and water to waſh them away, ſo that from my Lord Jeſus Chriſt doth come, my juſtification and ſanctification. "He is made unto me wiſdom, righteouſneſs, ſanctification, and redemption."

Mention having been made that from the 27th of March, to the 21ſt of April, Miſs Wight had not eaten at all, and only drank a little water at intervals, ſome people proteſted againſt it, as a falſhood, and by ſuch injections, the enemy would obſcure and darken the works of the great God, but many godly miniſters and gracious ſaints, who knew Mrs. Wight, and her maid, and this daughter of Abraham, had ſufficient proof that they feared the Lord, and abhorred lies. By theſe perſons, Mr. Jeſſey was aſſured that from April 19, to the day of his writing this part of the relation being May 5, ſhe had not taken ſo much ſuſtenance as ſhe had from March 27, to April 19, and from May 5, to June 11, (being the longeſt day,) leſs than from April 19th, the power of God moſt wonderfully appearing in ſuſtaining her ſeventy-five days, without a morſel of bread, or meat, and with ſo little drink.

June 10th, it was now ſeventy-five days, ſince ſhe had eaten; and full ſixty-five ſince ſhe had drank two days together. This day and until about

ten

ten o'clock at night, theſe words were impreſſed on her mind. " With long life will I ſatisfy thee." (*Pſalm* xci. 16.) At firſt ſhe underſtood this as relating to eternal life, in glory, and greatly rejoiced in it, but when the words were opened to her, to ſignify long life on earth, ſhe thought that would not ſatisfy her, and therefore did not much regard them; ſo deſirous was ſhe to be " abſent from the body, and preſent with the Lord."—She deſired however, that prayer might be made to God, that ſhe might be willing to be diſpoſed of according to his pleaſure.

At ten o'clock at night, it was whiſpered to her, " I have loved thee with a boundleſs, endleſs, everlaſting love, and the number, and multitude of thy ſins ſhall never be able to ſeparate the union I have made between us."—This manifeſtation exceedingly humbled her, and melted her heart with gratitude before God, inſomuch that ſhe cried out, " Lord, what wilt thou have me to do?" It was anſwered to her, as to *Paul*, (*Acts* xxvi. 16.) " Ariſe, and ſtand upon thy feet, for I have appeared to thee for this purpoſe, to make thee a miniſter and a witneſs, both of the things which thou haſt ſeen, and in which I will appear to thee."—By this ſhe underſtood and believed that God would raiſe her body from the grave, as he had raiſed her ſoul from the depths of deſpair, and make her a witneſs of his Grace that ſhe might miniſter to others. Beſides the above, the following ſcriptures were brought to her, *Mark* i. 31. and x. 45. 49. *Luke* v. 20. 25. and vii. 14. *Acts* iii. 6. and ix. 34. and above all that text in *Mark* v. " Damſel, I ſay unto thee; ariſe, and ſtraitway ſhe aroſe and walked, and he commanded that ſomewhat ſhould be given her to eat." Here was eating, and ariſing, and walking, and a

full

full perſwaſion was given her therewith, that ſo it ſhould be with herſelf. Thus ſhe lay fully confirmed therein without ſleeping that night, but enjoying ſweet communion with God, until the morning.

June 11, When her mother (who ſlept with her) awoke, ſhe declared the joyful tidings to her, and deſired ſomething might be given her to eat, being aſked what ſhe would chooſe, ſhe deſired ſome broiled fiſh, it was accordingly dreſſed, and brought to her, and ſhe with joy in the Lord, eat heartily before them ſaying, "She eat it becauſe Jeſus had ſweetened it, therefore ſhe found more ſavor and ſatisfaction in it, than in all the delights in the world." Having eaten, and bleſſed the Lord, ſhe called for her cloaths, (though before ſhe had not been able to riſe, or hold up her head in bed, for any time, ſince April 6, to June 11, being ſixty-ſix days) her cloaths being brought her, ſhe put them on, and aroſe and ſtood on her feet, and ſat down in her chamber, joyful in the Lord. Thus was her life prolonged by faith in Jeſus of *Nazareth*, for on this day June 11, ſhe aroſe, and on June 25, ſhe walked.

June 24, the night preceeding that day, on which ſhe walked, ſhe was much indiſpoſed 'till about two o'clock, when it was hinted in her ſpirit, from the ſcriptures, that the Lord's time for the manifeſtation of his mercy was come, viz. from *Acts* iii. 6. *John* v. 5. 8. *Dan.* x. 17, 19. *Song* ii. 10, 11. But the moſt powerful of all was, *Eph.* iii. 16. Having declared this to her mother, and another chriſtian friend, ſhe with joy in the Lord, in the morning of June 25, aroſe and walked, praiſing the God of her ſalvation. Thus ſhe was fitted for giving praiſe to the Lord on the day following, and hereby greater occaſion was given to her

friends,

friends, who June 26, met at her mother's houſe to magnify the Lord with them. The miniſters preſent were the Rev. Meſſ. Jeſſey, Barker, Sprig, Brag, and Knight. It was a ſweet and joyful day to all preſent, and much of God's power was felt on the occaſion.

The night before Miſs Wight, removed into the country, (being July 4,) ſhe had a very remarkable dream, the ſubſtance of which ſhe related to Mr. Jeſſey, to the following effect. "I was, ſaid ſhe, in great terror, and quaked ſo that the bed ſhook under me, I wept exceedingly, ſo that when I awoke, my face was wet with tears, I thought myſelf violently hurried down a very ſteep hill, and being therewith terrified, it was darted into my mind, that it was the hill down which the ſwine, that were poſſeſſed with the legion of devils, ran into the ſea, which was at the bottom of the ſteep place: and as I was thus hurrying down, I ſaw, as I thought, horſes, red, white, and black, running down before me; being thus carried down through the depth and darkneſs that there was, I could ſee no bottom; being overcome thereby, I cried out, "Lord, help me, I periſh, I periſh, I am not able to go down, and wept exceedingly: a voice preſently anſwered me, "I am able to carry thee on eagle's wings, (*Exod* xix. 4.) and inſtantly one like the appearance of a man, (but the glory of whoſe appearance is inexpreſſible,) took me in his arms, and carried me to the bottom of the hill, and then ſaid to me concerning the horſes that were hurried down before me, that they were my ſpiritual enemies, and that he had trampled them under his feet, (*Rom.* xvi. 20.) Having carried me in his arms to the top of the hill, then, and not till then, he told me the reaſon why he took me firſt to the bottom of the

hill,

hill, saying, "This I did that thou mayest prize that mercy, the more which delivered thee from the lowest hell: I have gone before thee, and have made crooked places strait, I have broken before thee, the gates of brass, and cut in sunder the barrs of iron, I have done it for thee." He spake thus and shone with a glory, that I cannot express. Upon this, said she, I awoke, and musing upon the matter, immediately this was brought to my mind. "Wherein have I made thee accepted, is it not in the beloved, in whom my soul delighteth." (*Matt.* iii. 17. *Eph.* i. 6.) The glory of this was so great she could not tell how to set it forth, and then it was brought to her mind, that it is called in scripture, riches of glory. (*Eph.* i. 18.) Glory of his grace, (*Eph.* i. 6.) Riches of his grace. (*Eph.* i. 7.) Exceeding riches of his grace. (*Eph.* ii. 7.)

At the close of this surprising relation, permit me reader, to offer a word of exhortation to thy soul. And,

First, If God hath sealed thee, by his Spirit to the day of redemption, glorify him in the spirit, and feed on his love in the gospel promises and privileges, daily. The more thou hast received, be the more humble and thankful to God, as well as loving and pitiful to others, considering thyself, (*Gal.* vi. 1.)

Secondly, If thou hast had no experience of this kind, do not despise what thou dost not understand, envy not others, neither be thou dejected because more is given to others than thee, but bless God in his various dispensations, (*Matt* xxv. 15.) and pray to him for more outpourings of his Spirit, according to his promise. (*Acts* ii. *John* vii. 38, 39.)

Thirdly,

Thirdly, Art thou of a ſorrowful ſpirit, fearing from thy preſent feelings, that thou art a ſtranger to an effectual work of grace? look not ſo much backward, in toiling to make out thy former title, as to that abundant grace, herein manifeſted and magnified.

Fourthly, Haſt thou deſires after enjoyment of Chriſt, and ſome hope that he is thine, but no aſſurance of it? bleſs God for what thou haſt, but reſt not here pray, and preſs hard after aſſurance of it.

Laſtly, If thou haſt ſought after aſſurance, and waited for it, and yet hath not attained it. Beware of murmuring againſt God, who hideth himſelf, and thou ſhalt find the bleſſing of aſſurance to be great indeed when he brings it down into thy ſoul. "Therefore will the Lord wait that he may be gracious unto thee, and therefore will he be exalted that he may have mercy upon thee, for the Lord is a God of judgment, bleſſed are all they that wait for him." (*Iſa.* xxx. 18.)

FINIS.